### Instructions/Assignment

#### The following texts will be helpful for students seeking to better understand race-related arguments commonly made in debates. Each article/chapter is accompanied by a set of guided questions (note: guides questions for articles 8, 9, and 10 will be added later). Students are encouraged to read and answer the guided questions for each article/chapter, but we will only discuss some of these texts as a group. Students will be informed of specific deadlines so that they can be prepared for these group discussions.

#### 1. “The Strange Enigma of Race in Contemporary America,” a chapter in Eduardo Bonilla-Silva’s book *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America* (2010).

#### 2. “Conclusion: ‘The (Color-Blind) Emperor Has No Clothes.’ Exposing the Whiteness of Color Blindness,” a chapter in Eduardo Bonilla-Silva’s book *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America* (2010).

#### 3. “On Why Race Matters: Teaching the Relevance of the Semantics and Ontology of Race,” a chapter by Clevis Headley in the book *Exploring Race in Predominantly White Classrooms: Scholars of Race Reflect* (2014, Edited by George Yancy and Maria del Guadalupe Davidson).

#### 4. “White Crisis and the Value of Losing One's Way,” a chapter by George Yancy in the book *Exploring Race in Predominantly White Classrooms: Scholars of Race Reflect* (2014, Edited by George Yancy and Maria del Guadalupe Davidson).

#### 5. “Race-ing the Curriculum: Reflections on a Pedagogy of Social Change,” a chapter by Kathy Glass in the book *Exploring Race in Predominantly White Classrooms: Scholars of Race Reflect* (2014, Edited by George Yancy and Maria del Guadalupe Davidson).

#### 6. “Affect and the sociology of race: A program for critical inquiry,” an article by James M. Thomas in the journal *Ethnicities* (2014, Volume 14, Issue 1).

#### 7. “Please Don’t Make Me Touch ’Em: Towards a Critical Race Fanonianism as a Possible Justification for Violence against Whiteness,” an article by Tommy J. Curry in the journal *Radical Philosophy Today* (2007, Volume 5).

#### 8. “Black Lives Matter: Post-Nihilistic Freedom Dreams,” an article by Julius Bailey and David J. Leonard in the *Journal of Contemporary Rhetoric* (2015, Volume 5, Number 3/4).

#### 9. “For What Are Whites to Hope?,” an article by Vincent Lloyd in the journal *Political Theology* (2016, Volume 17, Number 2).

#### 10. “More than Prejudice: Restatement, Reflections, and New Directions in Critical Race Theory,” an article by Eduardo Bonilla-Silva in the journal *Sociology of Race and Ethnicity* (2015, Volume 1, Number 1).

#### For each chapter/article, students should answer the guided questions in this document and come prepared to discuss them with the group. Some of these readings will also be used as a springboard for a mini-debate about a debate-applicable component of the materials being studied.

### Debate-Related Meta Questions

#### “Most people do not listen with the intent to understand; they listen with the intent to reply.” — Stephen Covey

#### When reading these chapters, it is important read *both* to understand *and* to respond. In addition to the specific guided questions below, keep the following questions in mind as read and reflect on the material:

#### How might what I’ve read/learned help me *better understand* race-related arguments in debate?

#### How might what I’ve read/learned help me *better respond* to race-related arguments in debate?

#### How might what I’ve read/learned be used to *further explore* a race-related argument?

### 1. “The Strange Enigma…”

#### Bonilla-Silva begins by contrasting the popular narrative of color-blindness in America with the reality of deep racial divisions and inequalities. How does he explain this apparent contradiction?

#### What does Bonilla-Silva mean by “color-blind racism”? What does he mean when he characterizes it as “racism lite”?

#### Bonilla-Silva assesses survey data about racial attitudes from the 1950s until the present day and attempts to explain the sweeping changes. He divides the explanations into four themes: racial optimism, racial pesoptimism, symbolic racism, and sense of group position. Summarize each explanation.

#### Instead of these four explanations, Bonilla-Silva offers his thesis about color-blind racism. What is his primary disagreement with other explanations?

#### Bonilla-Silva suggests that whites and people of color conceive of “racism” differently. What does he mean? What terms are contested?

#### Bonilla-Silva introduces three key terms: Race, Racial Structure, and Racial Ideology. How does he define them?

#### Bonilla-Silva uses interview data instead of survey data to assess racial attitudes in America. How does he defend this methodological choice?

#### Bonilla-Silva suggests that objectivity in social scientific research is impossible and that it is always political. What does he mean?

#### Bonilla-Silva is careful to point out that his goal is not to “hunt for racists.” What does he mean?

#### Bonilla-Silva differentiates between nonracism and antiracism. What is the difference?

### 2. “The (Color-Blind) Emperor Has No Clothes…”

#### What does Bonilla-Silva believe is the central column supporting color-blind racism in America?

#### Bonilla-Silva suggests that dismantling color-blind racism is extremely difficult because it is a racial ideology. What are the frames that this ideology deploys and why are they so powerful?

#### Bonilla-Silva summarizes the interview data he explained in other parts of the book and concludes that color-blind racism has formed “an impregnable yet elastic ideological wall that barricades whites off from America’s racial reality.” What does he mean by impregnable and elastic?

#### According to Bonilla-Silva, how can modern American “racism without racists” be explained?

#### Bonilla-Silva concludes by suggesting six political conditions and strategies necessary to fight color-blind racism. What are they? How confident is Bonilla-Silva in their potential effectiveness? Why?

#### In the Addendum, Bonilla-Silva argues that two developments in America’s racial landscape will make the struggle against color-blind racism more difficult. What are they?

### 3. “On Why Race Matters…”

#### What does Headley mean by “mythology of race”?

#### According to Headley, what are the four major features of the contemporary mythology of race?

#### Headley shares an anecdote about a student’s response to a Cornel West lecture to explain the liberal view on race. What *is* the liberal view on race?

#### Headley describes some of the difficulties he has experienced as a Black Professor of Philosophy. What are those difficulties? Can you think of any parallels to Black Debate Coaches, Debate Judges, or Debaters?

#### Headley accuses the liberal view on race of seeking a “false clarity” and relying on an “epistemology of ignorance.” What does he mean by those terms/concepts?

#### Headley advocates “racial literacy” as an antidote to color-blindness. What does he mean by “racial literacy”?

#### Headley suggests that students who lack racial literacy are suffering from a “hermeneutical injustice.” What does he mean?

#### Headley contends that there are important differences between “race” and “ethnicity.” What are they? Why is understanding these differences important for developing racial literacy?

#### Citing Bonilla-Silva, Headley suggests that “Racism can persist and flourish without the existence of self-identified racists.” What does he mean? Why is this important?

#### According to Headley, what is “institutional racism”?

#### Headley criticizes the political philosophy of “Liberal Individualism” on racial grounds. What is his criticism?

#### Headley cites Charles Mills and the concept of the “Racial Contract.” What is Mills’s argument?

#### Headley criticizes those who he believes “fetishize” logical analysis, science, and objectivity. What does he mean?

#### Headley cites George Yancey to support a point about the existential reality of race as a lived experience. What is Yancy’s argument? What argument is Yancy answering?

### 4. “White Crisis… ”

#### Yancy begins by describing his experience as a Black professor/teacher and echoes much of Headley’s commentary from the previous reading. What parallels do you find between what Yancy is describing and your experiences in debate?

#### What does Yancy mean by *White Territoriality*? How might this concept be used to describe debate?

#### Citing Marcano, Yancy suggests that White people are always already empowered as “knowers” capable of “doing philosophy.” Why does Yancy suggest that philosophy in particular and academia in general is marked by Whiteness?

#### Yancy shares a few anecdotes about the reactions he has gotten from White students that have enrolled in his courses. What are those anecdotes? What is your reaction to them?

#### Yancy describes a White graduate student that suggested that he was unprepared to confront the issues discussed in Yancy’s courses. How does Yancy describe that fear? What is your reaction to Yancy’s position?

#### Yancy describes White academic spaces as violent because of what they communicate to nonwhite bodies. What does he mean?

#### Yancy emphasizes the importance for Black students of a Black presence in White academic spaces. What does he mean? Does this argument resonate with you as applicable to debate?

#### Yancy describes a lecture in which he argued that Black people—because of their epistemic social locations—are able to “see whiteness in ways that Whites miss or obfuscate.” What does he mean? What criticism did a colleague levy at this argument?

#### Yancy anticipates the objection that some have with his position. “Just leave,” some people might tell Blacks that are experiencing violence and exclusion. But he disagrees with this prescription. Why? What parallels does this argument have to debate?

#### Yancy suggests that Whiteness is “not an ontological ineradicable feature of human existence. It is, on this score, contingent.” What does he mean? Where does this situate Yancy in comparison with other authors we have read?

#### Yancy argues that violence has already been done to White students by the time they reach his classroom. What does he mean?

#### Echoing Bonilla-Silva and Headley, Yancy argues that “the threshold for perpetuating White racism is very low; all that is necessary is for White people to do nothing at all. Yet, in doing nothing at all, one makes a contribution.” What does he mean?

#### Yancy describes the aspiration of many of his white students to engage in a sincere act of introspection that can “peel back the layers” of their racism until a non-racist core is exposed. Yancy takes issue with this aspiration. Why?

#### One of Yancy’s graduate students (the footnote reveals that it was Amber Kelsie) suggested that we must “put whiteness in crisis.” What does this mean? Have you ever had this kind of profoundly humbling experience?

#### Yancy describes “crisis” as an iterative process. What does he mean?

#### Yancy contends that the goal is not “to blame or to instill immobilizing guilt, but to nurture responsibility.” In his view, students need to be made vulnerable and prepared to be wounded. What does he mean?

#### Yancy recounts a conversation with a student who had just had a daughter. The student argued that he hadn’t been negatively impact his White daughter in ways that were racist. What was Yancy’s response?

#### Using the debate jargon, what is Yancy’s “alternative?”

### 5. “Race-ing the Curriculum…”

#### Glass begins by describing some of the unique challenges she experiences as a Black professor attempting to pose difficult questions about race and racism. What are those challenges?

#### Glass identifies with Freire and hooks and rejects the “banking model of education.” What does she mean?

#### Glass describes a Seinfeld episode and suggests that it reveals the anxiety among White adults in America about discussing race. What is your experience as a young person? Have you found it uncomfortable or difficult to talk about race issues?

#### Glass cites a study by McKinney that shows that “[o]ne of the first things we notice about people when we met them (along with their sex) is their race. We utilize race to provide clues about who a person is.” She then uses a Seinfeld episode to examine how racial ambiguity can be so disconcerting. What point is she making? Does this description of discomfort resonate with you?

#### Glass argues that the strategy of avoiding difference altogether prevents productive conversations about the role that race plays in society. What does she mean?

#### Glass cites Yancy’s term “tarry” to describe how so many White students are uncomfortable with discussions of White privilege and racism. She identifies this as a barrier to serious challenges to whiteness. What does she mean?

#### Glass describes several reactions to a structural explanation of whiteness. What are those reactions?

#### Glass describes Yancy’s “The Elevator Effect.” What is Yancy’s argument?

#### Glass suggests that many white students feel uncomfortable with “angry texts” by Black authors. How does she explain this reaction? Does this explanation resonate with your experiences?

#### Glass explains that some students are highly resistant to talking about race in classroom settings. She describes the evolution in her pedagogical approach to these students. How did her teaching strategy change? What is your reaction to this issue of “no comment”?

### 6. “Affect and the Sociology of Race… ”

#### Thomas identifies two central problems with the study of race and racism. What are they?

#### In response to these problems, Thomas offers an affective program for the study of race. What does this mean? What is affect? What is an affective-cultural assemblage?

#### Thomas outlines four major approaches to the study of race and racism: Racial Formation Theory, Systemic Racism Theory, Color-Blind Racism, and Critical Race Theory. Describe each approach and the differences between them. Where do the authors we have previously discussed fit in?

#### Thomas suggests that culture tends to be under-theorized in its relationship to racial orders. Summarize this objection. How does an affective approach avoid this shortcoming?

#### Thomas uses the post-9/11 climate of fear to help explain his argument. What is he suggesting? What does this have to do with affect and race?

#### Thomas suggests that race and racism tend to be essentialized in existing approaches. Summarize this objection.

#### Thomas argues that an affective program overcomes the problem of essentialism. Why? Explain his argument.

### 7. “Please Don’t Make Me…”

#### Curry begins with a discussion of international law and its relationship to violence as a strategy for black liberation. What is his point?

#### Curry suggests that Black political thought has been wrongly built on a foundation of non-violence. What does he mean by violence and non-violence?

#### Curry takes as his starting point discussions by Critical Race Theorists about the role of self-defense and suggests that this is a different way of conceptualizing violence. What does he mean?

#### Curry argues that Hurricane Katrina was a definitive example of anti-black oppression. Explain his argument.

#### Curry consistently uses the term “genocide” to describe anti-black violence in America. In footnote 8, he justifies the use of this term. What are his arguments?

#### Curry suggests that most studies of American violence overlook the historical and political nature of white violence against African Americans. How does Curry challenge this framing?

#### Curry suggests that rationalizations for anti-Black violence haven’t changed from the 1800s to today. What does he mean? What is the rationalization?

#### Curry cites Kovel in describing racism as “ultimately indivisible from the rest of American life.” What does he mean?

#### Curry proposes Critical Race Fanonianism as an alternative to Charles Mills’s Racial Contract. What is his gripe with Mills?

#### According to Curry, what is Critical Race Fanonianism?

#### Curry quotes Derrick Bell who says that “Black people will never gain full equality in this country.” Why? What is his argument?

#### Curry traces the history of violence’s role in Black thought and argues that white racial identity has been conceived as a very real existential danger to Black people. What does he mean?

#### Curry contends that philosophy doesn’t have anything to offer African people suffering in America. What are the two reasons he provides?

#### What is Curry’s conclusion? How does his argument compare and contrast with the arguments of other authors we’ve studied?

### 8. “Black Lives Matter…”

#### Guided Questions TBA

### 9. “For What Are Whites to Hope?”

#### Guided Questions TBA

### 10. “More than Prejudice…”

#### Guided Questions TBA